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## The Place of Arabic Changes Related to Islam in the Linguistic Landscape of the Turkish People

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### ANNOTATION

This article describes the forms of manifestation of Arabic acquisitions related to Islam in Turkic languages, in particular, Uzbek, Karakalpak, and Turkmen languages, in the linguistic landscape of these languages. The use of the religious lexicon in the framework of styles, the issues of taking a place in the active or inactive lexical layer of these languages are highlighted. In particular, some lexical units have expanded meaning and are actively used in both literary (written) and colloquial ways, while some are characterized only by religious meaning, and are used as guide words. is counted.

At the same time, the interaction of languages, the acquisition of words from one language to another, is proven by clear examples to be a natural law of languages. Linguistic conditions necessary for borrowing words to become an active lexicon in the acquired language are revealed on the example of Arabic borrowings related to Islam.

**KEYWORDS:** Arabic acquisitions, religious vocabulary, Turkic languages, Uzbek, Karakalpak, Turkmen language, active meaning, passive meaning, semantics, linguistic and cultural features.

**Introduction.** According to the latest data, the population of Turkic peoples on earth is more than two hundred million, and most of them believe in Islam. The lexicon of Turkic languages was assimilated under the influence of Islam, the Holy Qur'an and hadiths, and later, over the years, under the influence of socio-political, religious and cultural factors, the Uzbek, Karakalpak, and Turkmen languages grew from the vocabulary base. Arabic acquisitions with a religious content have a very important role in expressing the national-mental characteristics of these peoples' language. It should be noted that most of the words related to the religion of Islam have adapted to the phonetic-morphological nature of these languages, the pronunciation has adapted to the acoustic-articulatory features of the literary language and local dialects (especially Karakalpak, Turkmen). They occupy a special position in the language system of these nations, in the linguistic landscape of the world.

**Research methodology.** Among the acquisitions of Arabic in Turkic languages, especially the lexical units related to the religion of Islam make it possible to specify the ethno-cultural features of the Uzbek, Karakalpak, and Turkmen languages as these peoples acquire national-mental, linguistic and cultural features.

The fact that it was correctly recognized in the above opinion and, in addition to it, the presence of Persian borrowings such as *xudo*, *payg'ambar*, *namoz*, *ro'za* (god, prophet, prayer, and fasting) in the "Islamic lexicon" of these languages show that such naming is justified.

**Results and their analysis.** Below we analyze the vocabulary units related to Islam.

**Farz-pariz-parz.** Arabic **fard(un)** has the form, is ambiguous **farada** It is an infinitive of the first chapter formed by the meaning of the verb "put it on his neck" and means "obligation", "duty to be performed" [APC, 189; ЎТЭЛ: II, 461]. This lexical unit in Turkic languages has the primary religious meaning of "religious actions that are obligatory for all Muslims in Sharia law". [ЎТИЛ: IV, 328] has the meaning of *sema*, that is, it means the five duties of Islam. In Uzbek, it is used in this sense *farzi ayn* There is also an extra. In the explanatory dictionary of the Karakalpak language *pariz* The primary - religious meaning of the word is not explained, but this term is a common term for all Turkic languages. Also in Uzbek, Karakalpak, Turkmen languages *farz* the meaning of the word has been expanded, and it means "ethical-spiritual duty, task, obligation, which must be fulfilled; It brings to the fore themes such as 'actions, works', 'order, discipline': *Yoshning hurmati – qarz, qarzning hurmati – farz* (maqol). *Qarz, qarzni berish farz* (maqol); *Ata siylawm ana siylaw – pariziñ, Tòle zañgar aq sùt Bergen qariziñ* (T.Jumamuratow); *Ýagşyny görmek parz* (nakyl).

**Savob-sawap-sogap.** Arabic **şavab(un)** has the form [APC, 115], **şāba** based on the meaning of the verb "rewarded", "destined". [APC, 114; ЎТЭЛ: II, 367] made This word in Turkic languages has the primary meaning of "according to religious belief, a deed worthy of God's blessing and God's blessing for such a deed". [ЎТИЛ: III, 415]. In the explanatory dictionaries of the Karakalpak and Turkmen languages, the meaning of this word related to the religion of Islam is not explained, but its general meaning in the framework of modern literary languages is described. For example, in the karakalpak language, the theme of "applause, praise, thanks, mercy" is shown: *Biz sebepli kóp nátiyje tabarsañ, ada bolmas kóp sawaplar alarsañ* ("Máspatsha"). [ҚТТС, 4, 185]. The primary - religious meaning is not explained in the Karakalpak language. In the explanatory dictionary of the Turkmen language *sogap* 3 meanings of the word are indicated, 1) correctness, truth; 2) to do the right thing or act about someone, good: *Ýetime, ýesire garaşyk etmek sogapdyr*; 3) In the colloquial language, with the symbol "the favor of God in return for your good deeds": *Ýagşylyk edip, sogap gazanmak* [TDDS: II, 269] explained. This is the place *sogap* The first meaning of the word in Turkmen is abstract and no example is given, and it is the same as the second meaning of the lexeme. So, in Uzbek, Karakalpak, Turkmen languages *savob* In the semantic structure of the word, the main meaning associated with the Islamic religion is "a blessing that returns from God in exchange for good deeds, good deeds, good deeds done by a person to others, especially the weak, orphans, people with physical disabilities." From the expansion of its primary meaning, the meaning of "good for good, health, peace, peace of mind" has grown.

**halol-hadal-halal.** This is an arabic word **hālāl(un)** has the form [APC, 189], originally meaning "the rule was followed", "it was legal" **halla** It is a definite relative adjective derived from the verb *bab*, and in Arabic it means "observed by the rule", "lawful" [ЎТЭЛ: II, 569], In the Uzbek language, the primary meaning is "one who can eat, drink, use according to the ruling of Sharia; means not haram" [ЎТИЛ: V, 494]. In the Karakalpak language, "new, clean, usable, feasible" [ҚТТС, 4, 462] meaning, in Turkmen language "judged according to the rules and laws of the Islamic religion, in accordance with the rules and laws of Sharia, not haram" [TDDS: I, 540] expresses its meaning. So, the primary meaning of this word is the same in Uzbek and Turkmen languages - religious content. In the explanatory dictionary of the Karakalpak language, this meaning is given in a general way, it is not explained from the point of view of Islam, but this concept is there. In fact *halol* In

the linguistic landscape of Muslim nations, the word is used directly for food products, in particular, for the meat of animals that can be eaten according to Sharia law. Because in Sharia, almost the majority of fruits, vegetables, sea and fish products are halal and can be eaten, but a number of animals (e.g. pig, donkey, dog, cat), meat of birds (eg crow, bat) and insects is considered haram according to Sharia law.

Be honest about the money, property, and wealth earned by a person's hard work, not betrayed, not stolen, not stolen, and not acquired by hard means. is used. This situation manifests the "**Halol luqma**" that has become the ancient morality of the Turkic peoples, and its main content is embodied in the saying "Halal Luqma" or "Rizq-u ro'zing halol bo'lsin ". That is, "Rizq" is Arabic for "things necessary for living (daily food)", and "roz" is derived from the Persian-Tajik language, which means "day". From this comes the conclusion that according to the philosophy of life of the Turkic peoples, Muslims, any wealth, gain, wealth, even the morsel you eat is halal. May it come true, it is pointed out that the food and drink you feed your children and family will be earned with hard work, hard work, and pure intention. This situation is evaluated by the criterion called halal, and the opposite situation is considered haram. For example, in Uzbek: *halol mehnat qilmoq; halol odam; Azaliy xalqing bor bir el qatori, Tanti-yu, mehnatkash, to'g'riso'z, halol* (A.Oripov). In karakalpak language: *Dushpang'a olja bolmastay, Ishim darta'ke tolmastay, Atamni hadal malinan, Bir yabi uslap ber deydi* ("Alpamis"). In turkmen language: *halal zähmet; Halal işle – haýyr tap* (nakyl).

**Conclusion.** At this point, it is worth noting that, like the developed languages of the world, the creation of electronic explanatory dictionaries of Turkish languages, filling the existing dictionary database in them on a regular basis (such as daily, monthly, three-monthly, six-monthly, yearly), creating updateable software, giving a complete, perfect description and explanation of each word (spelling, pronunciation, etymology, morphological form, figurative meanings, homonymy, synonymy, antonymy, paronymy, terminological meaning nolari, etc.), maintaining electronic statistical data in a clear periodical section (obsolete-renewal of lexeme semes, active-passive layer, word acquisition, etc.) is a demand of the time, and these studies are waiting for their researchers. Indeed, the most important, main factor that ensures the viability, vitality, and development of every national language is related to the creation of an electronic version of that language in our time.

We hope that the results of the research conducted in the field of linguistics will definitely bear fruit.

In general, it is important to study the anthropocentric features of the acquisitions in the vocabulary of Turkic languages, to study their methodological functions, to reveal the ethnocultural aspects of these peoples. After all, the study of such Arabic religious appropriations in the Uzbek, Karakalpak, and Turkmen languages, the study of their methodological and functional peculiarities, determine their place in the linguistic landscape of these languages, and their general and specific interlinguistic meanings in a comparative-historical plan. serves to determine. Studying Arabic religious units in these languages, explaining and correctly revealing their meanings, clarifying their status in religious, scientific, conversational discourses is of urgent importance today.

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